
B. An Interesting Journal

Seven years after William Clayton died, his family published "An Interesting Journal, by William Clayton" in The Juvenile Instructor, 21 (January 15-Oct. 15, 1886), 2-20:23-311, published by the LDS church in Salt Lake City. The following appendix contains issues 2-10, the portion derived from the original handwritten narrative presently filed in LDS archives as "William Clayton's Journal, etc. "It recounts the early history of the Mormon church, with primary focus on the construction of the Nauvoo temple. The narrative ends shortly after Joseph Smith's death.

The Latter-day Saints were expelled from the State of Missouri, under the exterminating order of Governor Boggs in the Fall and Winter of the year of our Lord, one thousand eight hundred and thirty-eight. Having been plundered of all their property, they settled in this place—then called Commerce but subsequently named Nauvoo; while they were in a stripped and destitute condition. Nearly all of the Saints were sick, and many of them died in consequence of exposure and the lack of the necessities of life. There were then but two or three houses in the place; and, therefore, the majority of the people dwelt in tents and in the open air, exposed to all the rigors of an inclement season.

In September, 1839, the Apostles started the second time for England. They, themselves, were ill and they left their families in sickness and poverty. The Apostles who took this trying journey at that time were Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, John Taylor, Wilford Woodruff and George A. Smith. Elder Richards was already in Great Britain; and he was ordained to the Apostleship when the others of the Twelve reached their destination.

During the Winter and Spring of 1839, nearly all of the Saints moved into Nauvoo, the only exceptions being some few families who scattered about among the people of the State of Illinois.

As soon as the health of the brethren would in anywise permit, they began the work of putting up log cabins for shelter. In the course of the season the majority were made tolerably comfortable in this respect, though many still suffered greatly for want of food.

The spot of land on which the Saints located was very wet and consequently very unhealthy; but by the blessing of God the health of the Saints improved, and they learned the necessary course of life in this trying region, and were able to improve the character of the soil which they cultivated.

Before even this state of comfort was achieved, the authorities began to talk upon the subject of building a temple, wherein to administer the ordinances of God's house. Several councils were held and a place selected whereon the temple was contemplated to be built. The matter was laid

before the conference on the 6th of October, in the year 1840; and the Church voted to commence the work immediately. On this day the conference appointed a committee of three, viz: Alpheus Cutler, Elias Higbee and Reynolds Cahoon, to carry the business into operation and to oversee the work.

During conference President Joseph Smith explained to the Saints the law of tithing and the plan upon which the building of the temple was to be conducted.

Several plans for a temple were made and submitted by various individuals, but the only one which was satisfactory to the Prophet was the one drawn and presented by William Weeks.

On the twelfth day of the same month, the brethren commenced the opening of a quarry from which to obtain stone for the building. Brother Elisha Everett was the man who struck the first blow on the works. He has continued in this labor from that time on until the present, and has proved himself a faithful worker and a worthy man.

The committee contracted with Daniel H. Wells, Esq., for the land whereon to build the temple; and on the nineteenth day of January, in the year 1841, the Lord, through His servant Joseph gave a revelation approving the selection of a temple site and commanding the erection of the sacred structure upon that spot.

In the month of February, 1841, Elder Alpheus Cutler, assisted by Elder Cahoon and others, laid out the foundation of the temple. On the eighteenth day of that month the brethren began to dig the cellar. As it was the wish of President Joseph that the corner stones of the temple should be laid on the sixth day of the next April, the Corners for the foundation were first excavated; and about the first day of March the cellar walls were commenced.

On February 22nd the committee organized the city into Wards and called upon the brethren to come forward and labor every tenth day. By this means they were enabled to rush on the work so rapidly that by the sixth day of April the walls were sufficiently high at the corners to admit of the laying of the corner stones. And notwithstanding the extreme poverty of the Church, the labor moved so quickly and the prospects seemed very cheering and pleasing.

I will now extract from the Times and Seasons of April 15, 1841, as follows:

"At an early hour on the sixth inst. the several companies constituting the Nauvoo Legion, with two volunteer companies from Iowa Territory, making sixteen companies in all, assembled at their several places of rendezvous, and were conducted in due order to the ground assigned for general review. The appearance, order and movements of the Legion were chaste, grand and imposing, and reflect great credit upon the taste, skill and tact of the men comprising said Legion, especially the chief officer of the day, Major General Bennett. We doubt whether the like can be presented in any city in the western country.

"At half past 7 o'clock, a.m. the fire of artillery announced the arrival of Brigadier Generals Law and Smith at the front of their respective cohorts; and at 8 o'clock Major General Bennett was

conducted to his post under the discharge of cannon and took command of the Legion.

"At half past 9 o'clock, a.m. Lieutenant General Smith with his guard, staff and field officers arrived at the ground and were presented with a beautiful silk national flag by the ladies of Nauvoo, which was respectfully received and hailed by the firing of cannon, and borne off by Colonel Robinson, the cornet, to the appropriate position in the line; after which the lieutenant general, with his suite, passed the lines in review. At 12, m. the procession arrived upon the temple ground, inclosing the same in a hollow square, with Lieutenant General Smith, Major General Bennet, Brigadier Generals Law and Smith, their respective staffs, guard, field officers, distinguished visitors, choir, band, etc., in the center and the ladies and gentlemen citizens surrounding the interior. The superior officers, together with the banner, architects, principal speaker, etc., were duly conducted to the stand at the principal corner stone, and the religious services were commenced by singing from page 65 of the new hymn book."

President Sidney Rigdon addressed the assemblage at some length, after which a hymn was sung under page 205, and the closing prayer was offered.

"The architects then, by the direction of the First Presidency, lowered the first (S.-E. corner) stone to its place, and President Joseph Smith pronounced the benediction as follows:

"'This principal corner stone, in representation of the First Presidency, is now duly laid in honor of the great God; and may it there remain until the whole fabric is completed; and may the same be accomplished speedily, that the Saints may have a place to worship God, and the Son of Man have where to lay His head.'

"President Sidney Rigdon then pronounced the following:

'May the persons employed in the erection of this house be preserved from all harm while engaged in its construction, till the whole is completed; in the name of the Father, and of the Son and of the Holy Ghost; even so. Amen.'

"Adjourned for one hour.

"Assembled according to adjournment and proceeded to lay the remaining corner stones according to previous order.

"The second (S.-W.corner) stone, by the direction of the President of the High Priesthood, with his Council and President Marks, was lowered to its place, when the President of the High Priesthood pronounced the following:

"The second corner stone of the temple now building by the Church of Jesus Christ of Latter-day Saints, in honor to the great God, is duly laid, and may the same unanimity that has been manifested on this occasion continue till the whole is completed; that peace may rest upon it to the laying of the top stone thereof, and the turning of the key thereof; that the Saints may participate in the blessings of Israel's God within its walls, and the glory of God rest upon the

same. Amen.

"The third (N.-W. corner) stone, superintended by the High Council, as representatives of the Twelve (they being in Europe), was then lowered to its place, with the benediction of Elias Higbee as follows:

"The third corner stone, in representation of the Twelve, is now duly laid; and as they are, in some measure, the support of the Church, so may this stone be a firm support to the corner, that the whole may be completed as before proposed, and according to the order of the priesthood."

"The fourth (N.-E. corner) stone, superintended by the Bishops, was then lowered to its place, and Bishop Whitney pronounced the following:

"The fourth and last corner stone, expressive of the Lesser Priesthood, is now duly laid; and may the blessings before pronounced, with all others desirable, rest upon the same forever. Amen"

After the corner stones were laid and the conference was over, the work upon the temple seemed to progress more rapidly. There were about eighteen stone cutters engaged to dress the rock for the building. Up to this time the work performed was nearly all done by tenth days' labor. But after this the Saints began to bring in some provisions, property and money; and the committee was enabled to employ a number of stone cutters and keep them constantly at work. The tithing labor also increased through the continued immigration of Saints from abroad.

When the Winter season set in toward the close of the year 1841, the walls on the south side were built up to the water table, a part of which also was laid. On the north side the walls were only about two feet high. In this state the structure remained until the Spring of 1842.

During all this time there had been no general tithing record opened. The money and other property contributed had all been paid over to the committee, and receipts were issued to the several donors. Elias Higbee kept the books and work accounts, and generally wrote the receipts for tithing. This branch of the business occupied nearly the whole of his time. Elders Cahoon and Cutler hired the laborers, superintended the work and kept an oversight of the entire business.

On the 25th day of September, 1841, Elders Alpheus Cutler and Peter Haws, started for the pine country to obtain lumber for the Temple and Nauvoo House. They took with them, Tarleton Lewis, Jabez Durfee, Hardin Wilson, Wm. L. Cutler, Horace Owens, Octavious Pauket, Blakely B. Anderson, James M. Flack, Nathaniel Child, Brother Child's wife and daughter, and Peter W. Conover. These brethren spent the Winter in the pine forests, and toiled diligently in their appointed work. They suffered some because of the cold in that northern region, but they made good progress. By the following July, they had succeeded in making up and bringing to Nauvoo a large raft of first-rate pine timber. By this means the prospect of the work was much brightened.

On the 13th day of December, 1841, the Prophet Joseph appointed Apostle Willard Richards to be recorder for the temple and scribe for the private office of the President.

The recorder opened his office in the counting room of President Joseph's new brick store on Water Street, and he immediately began to record the tithings on the Book of the Law of the Lord, 1(1) page 27. The first record was made under the date of December 1, 1841. It was one gold sovereign, valued at \$5.00, to the credit of John Sanders, late from Cumberland, on the borders of Scotland, Europe.

A short time previous to this Joseph had been appointed "Sole Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints;" and, consequently, it became his prerogative to receive all the donations for the Church and the temple. Late in the evening of the 11th of December, the Trustee-in-Trust instructed Brigham Young, president of the quorum of the Twelve Apostles, to visit the members of the building committee and inform them more fully regarding their duties—to notify them not to accept any more tithes and consecrations, except such as were received from him. On the morning of the 13th, this message was delivered by Brigham to the committee in the presence of Elders Kimball, Woodruff and Willard Richards.

When this order was understood by the Saints, the business of the recorder increased rapidly, and having many important matters crowding upon him, he found it necessary to appoint Saturday of each week as the time for receiving and recording the tithings of the brethren. He published a notice under date of January 12, 1842, informing the Saints of this regulation; and it was subsequently carried into effect. But the business increased so rapidly that he could not keep pace with the work. He therefore counseled with his brethren of the Twelve; and, having received permission from President Joseph, he called Elder William Clayton, lately from England, to assist him. Elder Clayton accordingly entered the recorder's office on the 10th day of February, 1842, and continued therein from that time forward.

I will now copy an extract from the revelation of January 19, 1841, concerning a baptismal font:

"For there is not a place found on earth that he may come and restore again that which was lost unto you, or which he hath taken away, even the fullness of the Priesthood:

"For a baptismal font there is not upon the earth, that they, my saints, may be baptized for those who are dead;

"For this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me.

"But I command you, all ye my saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me, and during this time your baptisms shall be acceptable unto me." (Doc. and Cov. Sec cxxix. 28,29,30,31).

In conformity with the foregoing item of law, in the Summer and Fall of the year 1841, the brethren entered into measures to build a baptismal font in the cellar floor near the east end of the temple. President Joseph approved and accepted a draft for the font, made by Brother William Weeks; and on the 18th day of August of that year, Elder Weeks began to labor on the

construction of the font with his own hands. He labored six days and then committed the work to the carpenters. On the 11th day of August, Brother Weeks began carving the oxen, twelve in number, upon which the font was to stand. After carving for six days, he consigned this branch to Brother Elijah Fordham, the principal carver, who continued until they were finished. They were completed about two months after their commencement.

At 5 o'clock in the evening, the 8th day of November, 1841, the font was dedicated by Joseph Smith the Prophet. After the dedication Brother Reuben McBride was the first person baptized, under the direction of the President.

Brother Samuel Rolfe, who was seriously afflicted with a felon upon one of his hands, was present. President Joseph instructed him to wash in the font and told him that the hand would be healed. The doctors had told him that he could not recover before Spring, and had advised him to have his hand cut. He dipped his hand in the font, and within a week he was perfectly healed.

After this time baptisms were continued in the font, and many Saints realized great blessings both spiritually and bodily.

I will here state that on the 25th day of September, 1841, a deposit was made in the south-east corner stone of the temple.

It was late in the Spring of 1842, when work was opened upon the walls, and little was done until Brother William W. Player came in June. He had just arrived from England and had come with the full intention of working on the temple. He began to labor about the 8th day of June; and he spent some time in regulating the stone work already set which had not been done very well. About the 11th of the same month he set the first plinth²⁽²⁾ on the south-west corner of the south side.

During the Summer he lost two weeks of work, having to wait for Elder Cahoon's sons' plinths, which they were cutting, they playing in the stone shop much of their time.

The work progressed but slowly during this season, as there was but one crane; but the delay arose through the stones not being cut fast enough. By the Fall, however, Brother Player had got all the rock-work laid around as high as the window sills, together with all the window sills including that of the large east Venetian window. He had also two courses of pilaster stones³⁽³⁾ on the plinths all around.

During the greater part of the time in the Fall, and especially toward the season when the work ceased. When Winter set in, brother Player was very sick. He nearly lost the use of his hands and feet, and several times he fell, through weakness while on his way home. He considered that his sickness was caused by the change of climate and by his having drunk bad water while coming up the river.

On May 11, 1842, General John C. Bennett was cut off from the Church for adultery and other wicked conduct. He soon after turned to be a very bitter enemy of the Church, generally, and of

President Joseph, especially. He labored hard to create excitement and bring a mob upon the Church.

On the 14th day of May, a report came into the city that Ex-Governor Boggs, of Missouri, had been shot; and, upon the morning following, the report seemed confirmed. The Quincy Whig published an article in which the Prophet was charged with being accessory to the assassination of Boggs. Soon after this time, John C. Bennett left Nauvoo, and taking advantage of the shooting, he used every effort to criminate President Joseph.

On the 8th day of August following, the sheriff of Quincy came with a writ and arrested the President at the gate of his own premises. Joseph immediately took out a writ of habeas corpus from the Municipal court of the city of Nauvoo. The sheriffs were unwilling to listen to it; but, fearing to attempt taking him away by force, they agreed to leave him in the hands of the city marshal, while they went to consult Governor Carlin upon the subject. On the 11th, the sheriffs returned, but the Prophet had concluded to keep out of their reach; and, consequently, they could not find him. The sheriff tarried in Nauvoo several days, frequently uttering heavy threats to be executed if the President failed to give himself up, but the officer finally concluded to leave the city. The President remained secure at Brother Sayers' of the north of the city, about a mile from the corporation, where he was visited frequently by Sister Emma and his brethren. As soon as it was satisfactorily ascertained that the sheriff had gone away, Joseph returned home and remained in the city, but not coming out before the public.

Many rumors were constantly in circulation concerning the threats of the Governor and the Missourians; and considerable excitement was manifested throughout the country. Governor Carlin offered a reward for the apprehension of the President, as, also, for O. P. Rockwell who was charged as being the principal in the assassination of Boggs.

On Saturday the 3rd day of September, the sheriff (Pitman) came again, with another writ, and entered the house while the Prophet was at dinner; but Joseph succeeded in getting away undiscovered. At night he went to Brother Edward Hunter's house, and remained there for some time, in perfect security. After the officers returned to Quincy, the President came home; but yet kept himself close and out of sight.

On Friday, October 7th, several reports came to Nauvoo, showing Governor Carlin's determination to have Joseph taken to Missouri. The Prophet concluded that it would be wisdom to be still more careful, and in order the more effectually to secure himself from the grasp of the enemy, he left the city that same evening, accompanied by John Taylor, Wilson Law and John D. Parker. They traveled all night up the country to the north, and went to the house of Elder John Taylor's father, where Joseph stayed for some time. By these means, the plans of his enemies were completely frustrated, and the officers gave up the chase. He was, however, at any time liable to be arrested both by virtue of the writ and the proclamation offering a reward of \$200 for his capture.

On Monday, December 26th, he suffered himself to be arrested by Wilson Law, in the

proclamation, and on the following morning started for Springfield, accompanied by about sixteen of the brethren. His object was to stand trial before Judge Pope on habeas corpus. This was consented to, at the suggestion of Mr. Butterfield, U.S. District Attorney, who had been consulted in relation to the matter and had expressed assurance that the President would be acquitted.

The company arrived at Springfield on Friday the 30th, and on the following morning application was made for a writ of habeas corpus from the U.S. District Court. The writ was granted and Monday morning, January 2, 1843, was appointed as the time to try the validity of the arrest. On Monday the company repaired to the court; but Mr. Lamborn, the State's attorney, pleaded that he was not ready for trial, and the case was postponed until Wednesday. Accordingly, on Wednesday at 9 a.m. the trial was opened. Its result was the release and discharge of Joseph both from the writ and proclamation.

This was a source of great rejoicing to the brethren; and, on our return to Nauvoo, it gave gladness to the whole Church. The Saints regarded this as another interposition of the Almighty in behalf of His persecuted people; and great joy prevailed to see our Prophet once more freed from his enemies.

During all these troubles and excitement the Saints did not cease in the least their exertions to build the temple. The work continued to move on with the usual vigor.

Several circumstances pertaining to the temple occurred during this time, which I now proceed to notice:

Willard Richards, the recorder, having in the early part of June obtained permission from the President to go to the East to get his family, made preparations to depart upon this journey. On the 29th of June he transferred the "Law of the Lord" and books belonging to the temple to the care and charge of William Clayton. One or two days later Elder Richards started away.

About nine o'clock on the evening of Saturday, September 3rd, the President was at Bishop N. K. Whitney's but was about to leave that place to go to Edward Hunter's. He called William Clayton to him and said:

"Brother Clayton, I want you to take care of the records and papers; and from this time I appoint you Temple Recorder; and when revelations are to be transcribed, you shall write them."

This was done because Elder Richards had more work than he could attend to, he being engaged upon the Church History, which the President was anxious should progress as fast as possible.

While President Joseph was concealed at Father Taylor's, Elder Cahoon and some others went to visit him. He gave them many glorious instructions, and in his conversation requested Brother Cahoon, as soon as he should return home, to call upon the Saints to put a temporary floor in the temple, that we might be enabled to hold our meetings within its sacred walls.

Accordingly, On Sunday, the 23rd day of October, the committee laid before the Saints the President's request and called upon them to begin work on the morrow to accomplish this object.

On the following day the brethren began their labor on this temporary floor; and on Friday, the 28th, the floor was laid and seats were fixed ready for meeting.

On Sunday, the 30th, the Saints held the first meeting in the temple, and were addressed by Elder John Taylor, one of the Twelve Apostles. It was expected that the President would be there himself; but he was sick and unable to attend.

This movement added a new stimulus to the work; and the hearts of all the Saints seemed to be filled with joy and gratitude for this privilege.

The Prophet, before he went up the river, had called upon the members of the Temple Committee to come together to have a settlement.

On Saturday, October 1st, they met at the President's house, he being sick. The recorder and Bishop N. K. Whitney were present.

Some reports had been circulated to the effect that the committee was not making a righteous disposition of property consecrated to the building of the temple, and there appeared to be some dissatisfaction among the laborers on account to these reports.

After carefully examining the books and making inquiry into the entire proceeding of the committee, President Joseph expressed himself as being perfectly satisfied with the committee and its work.

The books were balanced between the Trustee-in-Trust and the committee, and also each individual account was carefully examined.

The wages of the Trustee-in-Trust, the members of the committee and the recorder were also fixed by the President; and it was agreed that each should receive two dollars per day for his services.

The President remarked that he was amenable to the State for the faithful discharge of his duties as Trustee-in-Trust, and that the Temple Committee was accountable to him and to no other authority; and that no notice must be taken of any complaint unless it were properly brought to him, when he would make things right if any change were needed.

The parties separated perfectly satisfied, and the President said that he would have a notice published stating that he had examined the accounts and was satisfied. This notice appeared in the Times and Seasons of October 15th, 1842.

At this council it was also agreed that the recorder's office should be removed to the Committee House near the temple for the better accommodation of the business.

Accordingly the committee built a small brick office for the recorder; and on Wednesday, November 2nd, the recorder moved his records, books, papers, etc., to the new office and began business there forthwith.

Brother James Whitehead was called into the office on the 11th of June to assist in keeping the books; and from this time forward the business continued to increase and contributions came in plentifully.

After the work ceased upon the walls of the temple, in the Fall of 1842, the rock-cutters continued their labor with the intention of having a goodly number of the stones ready for the Spring.

Some time in the month of November a feeling against the committee arose among the stone-cutters, who finally presented a charge to the First Presidency against Elders Cahoon and Higbee for oppressive and unchristian conduct, and against the committee for an unequal distribution of provisions, iron, steel, tools, etc.; also alleging that favors were shown by the committee to the sons of its members.

The trial began about 11 o'clock in the day and continued until 9 at night. Henry G. Sherwood made a plea on the side of Justice and the Patriarch Hyrum on the side of Mercy. The decision was given by the President. He decided that the members of the committee should retain their standing and gave much good instruction to all parties correcting the errors of each in kindness. The decision was marked by judgment and wisdom and cannot fail to produce a good effect.

On Sunday, May 21, 1843, President Joseph preached in the temple from the first chapter of Peter's second epistle. In the afternoon of that day the ordinance of partaking of bread and water, as the sacrament, was administered to the Saints for the first time in this temple.

The work on the building was delayed considerable this Spring, on account of the necessity for fixing runways for the crane.

Brother Player had been sick during the entire Winter, and he continued in a very feeble state until the time when he commenced again to lay the stone on the walls, which was on the 21st day of April, 1843.

From this time the work progressed steadily but slowly. There was no other hindrance until the next Winter set in, which was rather early, and at which time the walls were up as high as the arches of the first tier of windows all around. In this state the building was left through the Winter and until the Spring of 1844.

Early in the morning on the 8th day of June, 1843, Elder Elias Higbee, one of the temple committee, died after an illness of only five days. His death was unexpected and deeply lamented by all his brethren. He had proved himself a worthy man, and was much respected by all who knew him.

After this event several applications were made by men to be appointed to fill the vacant place of Elder Higbee. Elder Jared Carter was very anxious to have the appointment and, for some cause or other, claimed it as his right. But the Spirit whispered that it would not be wisdom to appoint him. After some delay and consultation on the subject, the Patriarch Hyrum Smith was appointed by the Trustee-in Trust, with the consent of the other committee; and on the morning of the 23rd day of October, 1843, he entered upon the duties of his office, amidst the greetings and good feelings of the workers universally.

On the 6th day of October, 1843, the special conference was held in the temple. This was the first time a conference was held in the building.

At this conference charges were again preferred against the temple committee, and a public investigation was entered into; and it was again voted that the members of the committee should be retained in their standing.

On this occasion the President proposed to the people to place under bonds all agents who were sent out to collect funds for the temple and Nauvoo House. He showed that some of the Elders, when they were away, received contributions to the temple; but as they sometimes devoted a portion of the money in other channels, they did not make proper returns at Nauvoo and the account did not, therefore, accurately balance.

He stated that the Twelve Apostles were now about to go East to raise means for the temple and also for the Nauvoo House. He suggested that they give bonds to the amount of two thousand dollars each; and that this rule be enforced upon all the Elders from this time forward. An action was taken by the Conference and it was decided by unanimous vote to carry this proposition into effect. The Twelve gave bonds in the required amount previous to their going East, which bonds were filed in the office of the Trustee-in-Trust.

Thus the Twelve were the first agents who were ever placed under bonds, when sent to collect funds for the Church. The wisdom of this order was soon manifest; for, although it was well understood and universally believed that the Twelve would invariable make correct returns, there were others who might not be so careful or scrupulous. And, inasmuch as members of this first quorum were required to give bonds, no other man could justly complain if he were brought under the same rule.

At this conference the Saints again voted to renew their exertions and double their diligence in order that the temple might be speedily finished.

During this conference, also, Elder Sidney Rigdon was tried for his fellowship, charged with a long course of conduct which rendered him unworthy of a place in the Church. President Joseph told the Saints that he had carried Elder Rigdon long enough and that he should do so no more. But notwithstanding this, the Patriarch Hyrum pleaded for mercy in Sidney's behalf; and the conference voted to Sustain Elder Rigdon in his position as counsellor to the First Presidency.

Some time in the Winter or Spring of the year 1844, the Patriarch Hyrum made a proclamation to the women of the Church, asking them to subscribe in money one cent each per week, for the purpose of buying the glass and nails for the temple. He represented to them that by this means he would be able to meet all the requirements in this regard. He also gave a promise that all the sisters who would comply with this call should have the first privilege of seats in the temple when it was finished.

He opened a record of these contributions, which he kept, with the aid of Sister Mercy R. Thompson, until his death.

Afterwards Brother Cutler was appointed to receive these offerings, assisted by Sister Thompson. There was soon a great anxiety manifest among the sisters to pay their portion and nearly all paid a year's subscription in advance. Since that time many have given the donation for the second year; and there has been already realized nearly two thousand dollars which will do much towards accomplishing the desired object. These contributions yet continue to come in each day.

Early in the Spring of 1844, the committee commenced the construction of a second crane in order to expedite the work, and the labor having all been performed with but one crane up to this time. During the month of March the new crane was rigged and immediately after the April conference Brother Player again began work on the walls. It was on the 11th of the month when he resumed this labor.

Soon after this time there was a considerable excitement raised in this county especially, and also in the counties adjoining, by apostates who threatened destruction and extermination to the whole Church. Among these apostates were:

William Law, Wilson Law, Robert D. Foster, Francis M. Higbee, Chauncy L. Higbee.

These men conspired with others who had been citizens of Nauvoo to bring on a mob.

The names of the principal persons in this business were: Joseph H. Jackson, Austin Cowles (an apostate), John M. Finch, William H. Rolloson, William H. I. Marr, Silvester Emmons, Alexander Simpson, S. M. Marr, John Egle, Henry O. Norton, Augustine Spencer, Charles Ivins, P. T. Rolfe, William I. Higbee, James Blakeslee.

In order to effect their purposes the more speedily the apostates obtained a printing press; and on Friday, June 7th, the first number of a paper called the Nauvoo Expositor was issued. The paper was full of the most libellous and slanderous matter against the President, imaginable, and was designed as an engine to bring destruction upon the city.

On the 10th, the city council passed a resolution ordering the press to be abated as a nuisance, which was done the same evening.

The following day there was great excitement concerning the destruction of the press; and Foster

and the Higbees threatened vengeance. Some of them said that in a few weeks there should not be left one stone of the temple standing upon another.

On the 12th, a number of writs, or rather one writ for a number of the brethren, was brought in and served by a constable of the name of Bettisworth. Among the number were Joseph and Hyrum.

Joseph immediately procured a writ of habeas corpus from the municipal court; and after a lengthy examination was discharged.

This constable returned and stated that he had been resisted. The mob took advantage of the circumstance to fan the flame of excitement and threatened terrible vengeance. They also went to the Morley settlement and branches around, demanded the arms of the brethren and ordered them to leave their homes within a few days.

The excitement continued to increase and the enemy circulated all manner of inflammatory reports and also sent messages to the governor, which had the effect of bringing him to Carthage, where he arrived about the 21st.

The governor immediately sent a messenger with a letter, requesting those named in the writ to go to Carthage for trial. An answer was sent explaining the reasons why they had not gone.

On the following evening the governor sent in a posse of about thirty men, bearing a letter in which he made use of severe threats, and said that if the prisoners did not appear at Carthage on the morrow, he should take it as a resistance to the law and should immediately call in force sufficient to take them, even if it required all the militia of the State.

On receiving this information the President and one or two others concluded to leave the city and go over to Iowa in the night.

During the day following some of the brethren, with Sister Emma Smith, despatched messengers to request the President and those with him to come and give themselves up, fearing that the city would be destroyed and the people massacred if they did not do it.

About five o'clock, p.m., the little party returned and concluded to surrender, although it was contrary to the President's feelings to do so.

On Monday the 24th, the prisoners started for Carthage: but within about four miles of the place they were met by a messenger from the governor with an order for the State arms. The company immediately returned to collect the arms, which took some time.

About six o'clock the company started again and went through to Carthage. While there a great many threats were offered and they suffered considerable abuse from the mob. They however succeeded in obtaining a pledge from the governor, in the name of the State, for their safety before they went out.

About two days after they arrived in Carthage they were thrust in jail without lawful process.

On the afternoon of the 27th, the governor disbanded his troops except his body-guard; and, leaving the brethren in jail under charge of the Carthage Greys, some of their bitterest enemies, he came out to Nauvoo and made a harsh address to the people.

When he left Carthage a body of men collected from Nauvoo and started for Carthage, and when within a few miles they stopped to black their faces. They proceeded through the woods to the north side of Carthage; then, leaving the woods, they went to the jail, and the doors being open, they rushed up stairs with their rifles and muskets and commenced firing into the room. The brethren defended themselves as well as they could; but, having no arms, they were soon over-powered. Hyrum was shot through the head and fell backwards dead. John Taylor had four balls shot into him. Joseph jumped through the window and was immediately surrounded by the mob. They raised him up and set him against the well-curb; but as yet it appears he had not been hit with a ball. However, four of the mob immediately drew up their guns and shot him dead. This was all the work of about two minutes. The mob then fled as fast as possible. A messenger was dispatched to bring the news to Nauvoo, but was met by the governor and taken back for fear the whole city would rush out and desolate the country.

The painful news reached the city the following morning, which filled the hearts of the Saints with the most intense gloom and sorrow.

On the 28th, at half past two, p.m., the bodies were brought to the city in two wagons and were taken to the mansion to be prepared for burial.

On the following day the Saints were permitted to go and see them; and at night they were secretly buried near the mansion.

The foregoing is but a mere sketch of the massacre, designed to show the date of the martyrdom and also the means by which it was brought about.

During this excitement the works on the temple ceased for about two weeks. All the hands having to watch and stand on guard night and day.

The works were suspended about the 20th of June. On the second sabbath after the murder, the subject of the temple was brought into consideration, and the Church voted to commence work again and finish it as speedily as possible.

On the 8th of July the laborers resumed their work, although the committee had not so much as a bushel of meal, nor a pound of flour, nor a pound of meat to feed the hands with; but all seemed determined to go to work and trust in God for the means.

At this time the majority of the quorum of the Twelve were away in the East. Only P. P. Pratt, John Taylor and W. Richards were here. Elder Taylor was very sick and for some time in a

dangerous state, through the wounds he received at Carthage. He had four balls shot into him and another ball struck his watch and broke it to pieces. To this small shield he may truly be said to owe his life; for but for that the ball doubtless would have gone through his heart. Dr. Richards was not hurt, although he was in the room where Hyrum was killed all the time the firing continued.

This sorrowful circumstance had a tendency to cement the hearts of the Saints more closely than ever. No threats were offered, no disposition for revenge; all concluded to leave the case in the hands of the governor, who had pledged himself that the murderers should be brought to justice; and if he failed, the Saints were willing to leave it in the hands of God.

On Friday, the 5th of July, a large raft of pine lumber, containing 87,732 feet, was landed at the city for the temple. The brethren turned out liberally with their teams to haul it to the temple, where it was secured in a few days.

In a few days afterwards another raft, of 67,952 feet was received and hauled to the temple. This gladdened the hearts of the Saints.

Soon after this period the Saints were again made to sorrow on account of the death of Brother Samuel H. Smith, which took place on Tuesday evening, the 30th of July, after a very short illness; this being the third death in the family within five weeks.

There is now only one brother left of the family, viz: William. He was in the East during the progress of the afflicting events.

About the middle of July, the sisters of the branches of La Harpe and Macedonia sent work to the temple committee and stated their anxiety to see this building progress still more rapidly.

They proposed if the committee would build another crane, they would furnish the means to build it with, and seemed wishful to go ahead with immediately. The committee and recorder councilled on the subject and it was decided to comply with the wishes of the sisters.

Sister Clark, wife of Raymond Clark, was authorized to collect the contributions. She immediately started, and returned on the 29th with money and other property, amounting in the whole to \$194, which was more than sufficient to build a new crane.

The committee immediately set the carpenters to work, and on the 3rd of August the crane was put in operation under the management of Joshua Armstrong, the setter, and Horace Owens to back up, and W. W. Dryer, Wm. Austin and Archibald Hill to attend to the crane.

They commenced work on the north side and very soon satisfied the Saints of the utility of the movement. The works now progressed rapidly.

On the 4th of August, Elder Rigdon returned from Pittsburg and laid a plan to draw away the minds of the Saints by proposing or instructing the Saints that they must now choose a guardian,

intimating that he himself was the proper person.

Fortunately, on Tuesday, the 6th of August, five of the Twelve returned home, viz: Brigham Young, Heber C. Kimball, Lyman Wight, Orson Pratt and Wilford Woodruff. This event appeared very providential. They were just in time to frustrate Elder Rigdon's plans. This they did effectually.

On Thursday, the 8th, the Church voted to sustain the Twelve as the proper authority to govern the Church. The result was the open apostasy of Elder Rigdon and some others, who immediately left for Pittsburg.

After this event the Saints seemed more and more united, and a better feeling prevailed. The works of the temple moved on with astonishing rapidity, and on the 23rd of September the first capital was put up.

The stone weighed about two tons and when the stone was at its hight, and the men were attempting to draw it to the wall, the crane gave way at the foot of the wing or angle, which circumstance caused considerable danger. By great care the stone was safely landed and set without any further accident.

On Wednesday, the 25th, as the brethren were beginning to raise one of the capitals, having neglected to fasten the guys, the crane fell over with a tremendous crash, breaking it considerably. As soon as it was perceived that the crane was falling, the hands fled to get out of the way. One of the brethren, Thomas Jaap, running directly in the course of the falling crane, barely escaped being killed. The crane struck the ground and was within a foot of striking his head. This circumstance hindered the workmen some; but in a few days the crane was mended, reared and the brethren again went to work on it.

About this time, Ira T. Miles came down from Lyman Wight's company, who were then in the north, having left the city, as was supposed, through cowardice, as they expected we should be routed and the city destroyed.

About the same time, Jacob Morris came down from the same company and stated that Miles had come with the intention of setting fire to the lumber, that the building might be hindered, as Lyman Wight had said the temple never would be built.

Whether this was the intention of Brother Miles or not we could not learn satisfactorily. However, enough was known to induce the authorities of the Church to advise the committee to have some of the old police guard the lumber and the temple night and day. The police have continued to guard it to this time. There has since that been many threats thrown out from the Rigdonites and other sources that the temple never should be built, and no doubt an attempt would have been made to set fire to it if it had not been well guarded all the time.

The workmen continued raising the capitals until December, when on the 6th of that month, the last one was safely deposited in its place; which was a source of great joy to the Saints. Many

fears had been entertained that Brother Player would not be able to finish them before Winter set in, but it seemed as though the Lord held up the weather until this important piece of work was accomplished. About two hours after the capital was set it commenced snowing very briskly, and at night the ground was covered about four inches, and it froze very keenly.

There were then twelve of the capitals without the trumpet stones; and they remained in this state until the following Spring.

The cost of each of the capitals was about \$300. The first and last of the capitals were cut by Charles Lambert and Harvey Stanley.

I will further say that when the hands were raising the last capital, and had got it about half-way up, one of the block shives in the tackle broke and rendered it impossible in the situation either to raise or lower the stone. This circumstance presented a great difficulty, but after some consultation the hands fastened the rope below the tackle, so that it could not slip, and left the stone suspended while they took down the blocks, put in a new shive and fixed the blocks again.

The stone was then raised without further difficulty, and was set precisely at twenty minutes before one o'clock. This was the heaviest stone among the whole number.

After the death of President Joseph and Patriarch Hyrum, Joseph having been sole Trustee-in-Trust, when the Twelve returned home they held a council and appointed Newel K. Whitney and George Miller, the two presiding bishops, Trustees-in-Trust. This was on the 9th of August; and a few days afterwards, the trustees entered upon the duties of their office.

In the early part of December the trustees and Twelve held a council to talk on the propriety of employing a suitable number of carpenters this Winter to prepare the timber works for the temple, so as to have it all ready when the stone work is finished. It was decided to employ fifteen persons as steady carpenters; and the architect was authorized to select such men as he may have confidence in—men who are well qualified to do the work that is wanted.

It was also concluded to fix up a shop in the temple for the carpenters to work in. Accordingly the south side of the lower story of the temple was weather-boarded around. A very good shop was made by this means, which was completed on the following Saturday; and on Monday, the 16th, the men selected went to work in their new shop. Their names are as follows:

Truman O. Angell, William Felshaw, William F. Cahoon, Joseph T. Schofield, Samuel Rolfe, Zimri H. Baxter, Adison Everett, John Stiles, Hugh Riding, Miles Romney, Jabez Durfee, Stephen Longstroth, Benjamin Rolfe, Nicholas T. Silcock and William Carmichael. Hiram Mace, Wandel Mace and Gideon Gibbs were appointed to attend the saw-mill and Daniel Avery to turn grindstone for the carpenters, keep the shop clean and take care of strangers who might visit the building.

During the early part of January, 1845, the High Priest quorum entered into an investigation of the propriety of building a hall for their accommodation. On the 26th, President Young and some

others of the quorum of the Twelve attended the meeting of the quorum, when the subject was again discussed. President Young made some remarks on the subject and concluded by advising them, instead of building a hall, to go to work and finish the upper room of the temple, and by this means they would soon have room to attend to the ordinances and save much expense.

A vote was taken on accepting President Young's proposition, which was carried without a dissenting voice. The brethren immediately commenced bringing in their donations to the bishops for that purpose. This matter served as a new stimulus among the saints to use every exertion to finish the temple as speedily as possible.

On Wednesday, the 12th of March, Brother William W. Player commenced work again on the walls. He got one stone up just as the bell rung for dinner.

On Friday, the 14th, there was a man killed on the stone quarry by a stone falling on his head while the brethren were blasting rocks. This is the only accident of any moment that has ever happened on the temple or any of the works connected with it.

On Thursday, the 27th of March, 1845, Brother Player put up the last trumpet stone, at about three o'clock, p.m. He also laid the first stringer for the large upper Venetian window in the east side.

On Monday, April 21st, Brother Player put up the first star in the architrave.⁴⁽⁴⁾ At half past two o'clock, p.m., he notified me that they were about to begin to raise it. I immediately went to the east end of the temple. On my way I met Elder Heber C. Kimball, one of the Twelve, and we went and sat down together on Brother Cutler's fence, opposite where the stone stood.

We entered into conversation together on various matters, chiefly pertaining to our spiritual interest. We watched the slow upward progress of the star with great pleasure. At precisely a quarter before three o'clock, it was properly set in its place; and the instant it was set, Brothers Edward Miller and Elisha Everett sprung for the top; but Brother Miller being a little the smartest he was on first and stood erect, viewing with pride the surrounding scenery. After he got down brother Everett also mounted the stone and stood on it for some time. The top of the star is fifty-five feet above the ground.

The first star was put up on Joseph's corner, being the first one north of the south-east corner.

On the morning of Tuesday, the 29th of April, the first upper circular window was finished setting by Brother Player.

On Friday, May 16th, a little after two o'clock, p.m., having been notified, I went on the temple and sat down on the top of the south-west corner stairway, on the highest part of the stone work. I then watched Brother Player set the last star, being on the west end and the second one from the south-west corner. It was set exactly at three o'clock, p.m. At this time the carpenters were very busy raising the timbers for the upper floor of the temple, having them all framed and quite a large amount was already upon the walls and body of the building.

On Monday, the 19th of May, while I was sitting on the temple, Brother Stephen H. Goddard met with an accident which was very near proving fatal. He was standing on the wall on the north side of the temple assisting some others to take down one of the scaffolding poles. By some accident the foot of the pole slipped and struck him on the left side of the head. He fell head foremost, being stunned by the blow. Fortunately they had just got two joists in the floor and he fell across them which prevented him from going down into the cellar, a distance of about sixty-two feet. And in all probability, if he had fallen down he would have been killed. The brethren raised him up and on examination found that he had received a cut on the upper corner of his left eye. His face was also much bruised. He bled profusely. I laid hands on him with two other brethren and he went home. He suffered considerable pain until evening, when it ceased, and in two days afterwards he was at work again, as usual.

On Friday, the 23rd, all the stone on the outside of the wall was laid, except the south-east corner stone. This progress was a great rejoicing to the Saints.

The Rigdonites have prophecied that the walls would never be built; but through the blessing of God we have lived to see the prediction come to naught.

On Saturday the 24th, at a quarter before six o'clock a.m., was the time appointed for the laying of the capstone of the temple. Quite a number of the Saints had assembled to witness the interesting ceremony. There were present, of the quorum of the Twelve; President Brigham Young, Heber C. Kimball, John Taylor, Willard Richards, Amasa Lyman, George A. Smith, John E. Page, Orson Hyde, and Orson Pratt; also Newel K. Whitney, and George Miller, Trustees-in-Trust; Alpheus Cutler and Raymond Cahoon, building committee; William Clayton, temple recorder; John Smith, Patriarch and president of the Stake, and Charles C. Rich his counselor. Of the High Council William Huntington, Sr., Aaron Johnson, George W. Harris, James Allred, David Fullmer, William Weeks, architect, and William W. Phelps.

A few minutes before six, the band came up and arranged themselves on the platform in a circle a little back from the corner.

The names of the band who were present are as follows: William Pitt, leader, Stephen Hales, William F. Cahoon, Robert T. Burton, John Kay, James Smithies, Daniel F. Cahoon, Andrew Cahoon, Charles H. Hales, Martin H. Peck, J. T. Hutchinson, James Standing, William D. Huntington. Charles Smith and Charles C. Robbins, also William H. Kimball, Color bearer.

At six o'clock the band played "The Nightingale;" and afterwards while the people were collecting, they played another tune. At eight minutes after six Brother William W. Player commenced spreading his mortar, perfect silence prevailing.

President Young stood on the wall immediately north of the corner stone, with Elder Heber C. Kimball at his right hand.

When the mortar was spread, the stone was lifted to its place by President Brigham Young,

William W. Player, Tarlton Lewis, Elisha Everett, John Hill, Edward Miller, Charles W. Patten, Samuel Hodge, Hans C. Hanson, and Thomas Jaap.

President Young then stepped on the stone, and taking a large pestle began beating it to its place. He finished laying the stone with the assistance and direction of Brother Player precisely at twenty-two minutes after six o'clock.

The band then struck up the "Capstone March," composed and arranged by William Pitt, the leader, for the occasion.

President Young then spoke to the congregation, instructing them with regard to shouting the "Hossannah."

He then said, "The last stone is laid upon the temple, and I pray the Almighty in the name of Jesus to defend us in this place, and sustain us until the temple is finished and have all got our endowments."5(5)

The whole congregation then, following the motion of President Young, shouted as loud as possible; "Hossannah, hossannah, hossannah, to God and the Lamb! Amen, amen and amen!"

This was repeated a second and third time.

The President concluded by saying; "So let it be, thou Lord Almighty!"

He continued and said: "This is the seventh day of the week, or the Jewish Sabbath. It is the day on which the Almighty finished His work and rested from His labors. We have now finished the walls of the temple, and we may rest to day from our labors."

He said he would take it upon him to dismiss the workmen for the day; and requested the people to hallow the day, and spend it giving thanks to God.

He then dismissed the congregation, and in company with the brethren of the Twelve retired to the place of their retreat, where they can be safe from arrest by constables, and other officers who are prowling around the city from Carthage.

The people began to move away, but the band continued playing. John Kay also went on the corner stone and sang a song composed by Elder William W. Phelps, called the "Capstone Song." The morning was very cold and chilly. The Saints seemed highly interested and pleased with the morning's performance. According to the request of President Young all works were suspended and the day was kept as a holiday.

A few minutes after the Twelve left the temple a constable came up with a summons for several of the brethren, but he could not find them. He had also a summons for Daniel Avery, and we had notified Avery of it and he was counseled to keep out of the way; but contrary to counsel he unwisely went and made himself known to the officer, who immediately served the process upon him. For this piece of conduct, and others as bad, a council of the Twelve and trustees dismissed

him for the work and took Jesse P. Harmon, one of the old police in his stead.

On Wednesday the 28th day of May the first "bent" of the attic story of the temple was raised by the carpenters, and up to this time they continued to raise the timber works with pleasing rapidity.

Thus the work of this temple has progressed from the beginning to the present time without any serious accident except in the incident which happened at the stone quarry. The blessing of God has attended the whole progress of the work, and it has advance beyond our most sanguine expectations. Our enemies have threatened all the time, and for the last two years we have had very little cessation from writs and other efforts of the enemy to prevent our finishing it. Many prophecies have been uttered against it; but the Saints have invariably pursued a steady course of perseverance. As the building has progressed, the Saints have increased their donations and tithings; and this Spring has exceeded all past times for liberality and donations from the brethren.

This being Saturday, the 31st of May, 1845, I will now say the circuit court of this county (Hancock) has been in session the past two weeks. Nearly the whole of the time has been occupied in that trial of Jacob C. Davis, senator for this county, Thomas C. Sharp, Editor of the Warsaw Signal, Levi Grover, before Richard M. Young, for the murder of Generals Joseph and Hyrum Smith on the 27th of June 1844. The verdict was brought in yesterday had returned "Not guilty."

Thus the whole State of Illinois has made itself guilty of shedding the blood of the Prophets by acquitting those who committed the horrid deed, and it is now left to God to take vengeance in His own way in His own time.

On the 16th of December, 1840, the State of Illinois granted us a liberal charter. The principal officers of the State being as follows: Thomas Carlin, governor, William Wilson, chief justice; Samuel D. Lockwood, Thomas C. Brown, Walter B. Scates, associate justices. These men formed the council of revision.

On the 21st of January, 1845, the State took away all our chartered rights and left us entirely destitute of protection.

The council of revision then stood as follows: Thomas Ford, governor; William Wilson, chief justice; and Samuel H. Treat, Richard M. Young, James Shields, Jesse B. Thomas, and John D. Caton.

President Joseph Smith, first President and sole Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints, together with Hyrum Smith his councilor and Patriarch to the whole church, was martyred on the 27th of June, 1844.

They died firm in the faith and favor of God and universally respected and beloved by all the Saints. Their death was universally lamented, and their names will ever be held sacred by all the faithful in time and to all eternity.

William Law, who was appointed councilor in the stead of Hyrum when the latter was ordained a Patriarch, apostasized in the Spring or early in the year of 1844. And was a principal agent in causing the massacre of the President and Patriarch.

Sidney Rigdon, the other councilor, was rejected by the Saints in September last, for endeavoring to deceive the people and lead them to ruin. He has since denied the Church and organized a new one under another title, and from evidence before us has sought diligently to bring trouble and destruction upon the Saints of Nauvoo.⁶⁽⁶⁾

Endnotes

1 (Popup - Popup)

Begun in 1841, "The Book of the Law of the Lord" is a large, leatherbound, 500 plus-page record book of donations—primarily for the construction of the Nauvoo Temple—minutes of meetings, and Joseph Smith's journal entries, some of which were used in compiling the *History of the Church*. The first entry in this book is Joseph Smith's "proclamation to the kings of the earth" (D&C 124). The scribes for this record book include William Clayton, Thomas Bullock, Willard Richards, and Robert B. Thompson. On June 29, 1842, Willard Richards, the temple recorder, transferred this book to Clayton, as related in this appendix. Clayton wrote about 370 pages of donation records (September 12, 1842, to May 4, 1844) and about sixty pages of manuscript documents. "The Book of the Law of the Lord" is housed in the archives of the First Presidency of the Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah. See discussion and excerpts of this book in Scott H. Faulring, ed., *An American Prophet's Record: The Diaries and Journals of Joseph Smith* (Salt Lake City: Signature Books in association with Smith Research Associates, 1987), 242-43; James B. Allen, *Trials of Discipleship: The Story of William Clayton, A Mormon* (Urbana: University of Illinois Press, 1987), 118; Dean C. Jessee, ed., *The Personal Writings of Joseph Smith* (Salt Lake City: Deseret Book, 1984), 531-34, 691; and Andrew F. Ehat and Lyndon W. Cook, eds., *The Words of Joseph Smith* (Provo, UT: Brigham Young University, 1981), 91, 406.

2 (Popup - Popup)

A square stone at the base of a column.

3 (Popup - Popup)

A rectangular support that partially projects from a wall and appears as a column.

4 (Popup - Popup)

A beam resting on the tops of columns.

5 (Popup - Popup)

It was the great frame of hewn stone just completed that impressed John Greenleaf Whittier to reflect upon the Nauvoo Temple as a significant physical mark left by Joseph Smith: "Joseph Smith has left his track on the great pathway of life. He has incorporated himself with the enduring stone of the great Nauvoo Temple...with its huge walls of hewn stone...their massive caps carved into the likeness of enormous human faces, resting themselves upon crescent moons, with a giant profile of a face within the curve. It stands upon the highest elevation of the most beautiful city of the west" (cited in William Mulder and A. Russell Mortensen, eds., *Among the Mormons: Historic Accounts by Contemporary Observers* [New York: Alfred A. Knopf, 1958],

159).

6 (Popup - Popup)

The material published from "William Clayton's Journal, Etc." ends here. In the following issue of the *Juvenile Instructor* 21 (June 15, 1886): 12, the editor acknowledges a gap of more than one year and explains that "we cannot, at present, obtain the manuscript covering the remainder of 1845 and the whole of 1846." What follows is a revised form of Clayton's journal of the pioneer trek west, beginning with January 1, 1847, at Winter Quarters, Nebraska, and extending to April 27, 1847, part way to the Great Salt Lake Valley. The editors of the *Juvenile Instructor* do not explain that they have amalgamated these two sources under the series entitled, "An Interesting Journal."
